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done, even while it is recognized that there was doubtless in Russia a considerable party, which owing to the proximity of Germany and the many alliances between the two countries, social and economic, and their mutual dependence upon each other for the necessities and conveniences of life did not favor the position in which Russia found herself.

ISAAC R. PENNYPACKER.

Der Weltkrieg: Vorläufige Orientierung von einem Schweizerischen Standpunkt aus. Von S. ZURLINDEN. Erster Band. (Zürich: Orell Füssli. 1917. Pp. xxiv, 532. 12 fr.)

A PRELIMINARY orientation regarding the World War would seem to be a useful project, and the Swiss standpoint would commend itself as an excellent position from which to undertake it. The author of this book is deeply conscious of the "difficulties" which such a venture must encounter, and modestly suggests that he would prefer to call his book an "attempt" at such an orientation. It is, however, no slender sketch in the nature of a general introduction that he has in mind, but a work in three or four large and closely printed volumes, of which this is the first, intended to contain an exposition of the historical ground-principles of the war, of the immediate causes of its occurrence, of its effects and attendant phenomena in the participating and neutral states, especially in Switzerland, and finally the particular course of the war in brief outline.

The present volume is entirely devoted to a statement and criticism of fundamental ideas and principles, comprising chapters on Human Nature, the Superstition of War, the Principle of Authority, Secret Diplomacy, Militarism, Imperialism, and the Theology of War.

The author's point of view is, as the subtitle informs us, that of a Swiss citizen, and is therefore democratic. Notwithstanding the racial affinity and cultural community of the German-Swiss people with the subjects of the Central Empires, his reflections, although emanating from a neutral, are frankly admitted to be adversely critical of militarism and imperialism. "When the Germans", he says, "explain that they cannot permit their militarism to be taken from them", the Swiss must reply, "On that very account we cannot surrender our opposition to militarism". It is against a system, however, and by no means against the interests of the German people, that the writer is contending.

If war were a necessity inherent in the nature of man, he concedes, it would be futile to endeavor to escape its evils. His first chapter is therefore devoted to an exposure of the fallacy that sanguinary conflict is an essential outgrowth of human nature. It is, he grants, an outgrowth of a purely animal nature, and is in consequence a form of human expression in so far as man is merely an animal. But he is more than an animal, and, in proportion as he is distinctively human, sanguinary combat ceases to be a form of his voluntary activity. Struggle

is, indeed, essential to progress, and even to existence; but struggle, the author holds, does not of necessity imply the need or the advantage of mutual destruction of human beings. On the contrary, human development has not resulted from natural selection, in the sense of the survival of the physically strongest, but from the social capacity of man and the advantage of mutual helpfulness. Even as an animal, man has acquired his supremacy by his power to perceive what is harmful, by his will to overcome it even in himself, and by his foresight in preventing it. The theory that room for expansion and pressure for food-supply are necessary and therefore justifiable causes of war is dismissed as a stupid failure to perceive that it is not increased territorial control that is the true correlate of growing population, for it is the technique of commerce that is the effective regulator of the food-supply. Neither race, nor nationality, nor any biological condition whatever presents a necessarily determining cause of war. War is a will. If war were really believed to be "necessary", in any physically compulsory sense, an imperative part of "the divine order of the world", as its theoretical advocates pretend, why should anyone ever think of entertaining scruples about beginning it, or try to defend himself against the accusation of being responsible for it? "Why will no one have it on his conscience? How does it happen that Kaiser Wilhelm, rising from the signature of the declaration of war, says with trembling lips: '*I have not willed this war*'?" Why, upon the theory of necessity and divine purpose, should the human will ever be even spoken of in connection with war? And since war implies two sides, and both are necessary to make it a war, why should right or wrong be supposed in any way to enter into the problem? And yet it is the whole of the problem, and everyone in every concrete case admits that it is.

It would be interesting to examine the remaining chapters of this book, especially the one on the Principle of Authority, but this is impossible in the limits of space assigned to this review. It may be said, in general, that this volume is too bulky and the number of volumes in the series is too great to insure many readers, that the whole argument might be stated more effectively in briefer compass, that the citations are too long and too numerous, and that the wealth of information which the book contains is difficult to extract from the crowded pages in which many valuable ideas are obscured. The table of contents is full and the notes are abundant. If the same pains had been taken in preparing an index, which a book of such bulk and so many small details imperatively needs, it would have rendered it trebly more useful to the reader. Few persons in this busy world will ever read this book through, but many would frequently refer to it, and would find profit in doing so, if its treasures were not buried so deep beneath the surface.

DAVID JAYNE HILL.